

The South African Outlook

AUGUST 2, 1954.

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The South African Outlook

No one is rich enough to do without a neighbour.

Danish Proverb.

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A dangerous Situation disclosed.

The recent abnormal rains and storms in the Western Province have been most destructive and have caused a great deal of suffering and loss. The papers have revealed enough about the situation created there to evoke much sympathy and to justify the most generous support for the relief funds which have been started. The only element of consolation to be found lies in the fact that the disaster—and the word is not too strong for what has befallen thousands of people—has directed attention to the horrible conditions and the miserable structures in which they have been living. Because they are of comparatively recent growth and for the most part are hidden away off the beaten track in sequestered areas of the Cape Flats and elsewhere, the miseries of these slums and the great number of them are not generally realised. To most people the number of Africans who live in them is incredible, but the facts are that whereas thirty years ago twenty thousand was a reasonably correct estimate of the number of Africans in the Western Province south of the Hex River Mountains, today the figure is nearer a hundred and thirty thousand. Of these a recent investigator, Mr. B. S. van As, has established that about four-fifths are living in squatter camps of various degrees of disorder and insanitariness. In a very thorough study of the conditions of these people at first hand, for the purpose of a thesis for the University of Stellenbosch, Mr. van As has located

and visited no fewer than eighty-five centres which can only be termed slums. Conditions in them are hardly believable until they are seen, many of them being situated in evil-smelling vleis and marshes, without sanitation of any kind or any systems for light or water; men, women and children and animals all huddled up together, and many of the European, Coloured or Asiatic landlords enjoying an illegal profit of a hundred pounds or more monthly. It is a situation of immense danger both hygienically and morally, which might at any time flame up into disaster, and now that the light is on it, alike through the study carried out by Mr. van As and from the recent misery of the floods, some greater measure of control is urgently called for.

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African Labour Bureaux are proving effective.

The first Native Labour Bureau was established in October of 1952 and since then a network of them has been set up throughout the Union. The Native Affairs Department is already greatly encouraged over what they have achieved. It can claim that today there are few unemployed Africans in the Union and that those who are have little reason to be. Migrant labour has been greatly reduced and a more stable population is emerging. Of the 1,042,776 Africans thus far placed in jobs by them the distribution claimed is

262,644 in factories or industries,
177,412 in the mines,
148,260 in the building industry,
144,000 in commerce,
93,569 in domestic service,
79,017 in agriculture,
52,335 with municipalities,
29,511 in hotels and boarding houses,
25,251 with the railways,
18,050 in the public service,
11,570 in the provincial administrations.

Special satisfaction has been expressed over the reaping teams organised by the officials of the Department to work on farms during harvest time, each consisting of ten reapers under a leader, with its own cook. During the recent school holiday a number of scholars also have been grouped into such teams and have had a healthy time in the country, receiving half-a-crown per head per day. This particular scheme was started rather too late this year, but it is hoped to extend it considerably in the future. So long

as it is in the right hands and on a voluntary basis it should prove beneficial in a number of ways.

Although the number of juvenile unemployed has been greatly reduced there remain a number of the so-called "tsotsi" class who have not responded, and for these a start is to be made in a few months with the first compulsory youth camp for about a hundred youths, in buildings formerly occupied by a girls' industrial school at Elandsfontein in the Native area near Groblersdal. Some will be sent there by magistrates to whom their parents have complained that they are uncontrollable, some by labour bureau officials who have found them unable to hold down other jobs found for them. This will be an experimental scheme, and if successful the plan will be extended and other camps will be organised in Native areas to do soil conservation work and tree planting, moving on to other places as each project is completed. A period of about two years in such camps is contemplated, but the teachers will decide when a boy may be reckoned sufficiently rehabilitated to be able to hold down a job of his own elsewhere.

Much good may be expected from such camps if the men in charge are carefully selected and supervised. They must be understanding, patient, sympathetic and strict. It is not at all the sort of job that anybody will be able to do satisfactorily, as experience with committed boys at Diep Kloof has shown so clearly. Wisely guided such camps may effectively bring to an end the misery and terror which many urban Africans have endured so long. Here is work which, we hope, may attract Africans of good character who want to serve their people in an important sphere.

* * * *

Doors are opening for Non-Europeans.

August is to witness the opening up of important new spheres of employment for Non-Europeans, for Coloured men in Cape Town and for Africans in Port Elizabeth. At the Cape, after full discussions, the members of the Tramway and Omnibus Workers' Union have unanimously agreed to the employment of fifty-four Coloured bus drivers and conductors to have charge of the cars on certain routes in the Peninsula. They are to have the same uniforms and the same rates of pay as the Europeans, and in selecting them preference is being given to Coloured men already in the employment of the transport company. It is anticipated that eventually out of an establishment of about twelve hundred traffic employees as many as two hundred and fifty may be Coloured men.

In Port Elizabeth it is also in the transport service that the door is being opened, and in this city it is to Africans. The service in this case is between the city and New Brighton. It was run formerly by the Railways, but now is cared for by the Bay Transport Company which is a subsidiary of the Port Elizabeth Tramway Company. It

operates with fifty Native drivers and conductors and fourteen buses, housed at a depot in New Brighton. When the proposal was first mooted there were difficulties with the local Tram and Bus Workers' Union, but these were ironed out and agreement was reached on wages and training, the latter being in the hands of Europeans. For the present at any rate maintenance and repairs will also be in the hands of Europeans and Non-Europeans who are members of the European-controlled union.

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Homes for Africans on the O.F.S. Mines.

The Anglo-American Corporation, in developing its great new mines in the Orange Free State gold-fields, is making generous provision for married quarters for its African staff. This policy has been criticised in high quarters, and Mr. F. Rodseth, formerly Under-Secretary for Native Affairs and now Adviser on Native Affairs in succession to the late Mr. Rheinallt Jones to the Corporation, has explained the reasons which are held to justify it. In the first place, he pointed out, there are not enough Europeans in the Union to fill the many semi-skilled positions which must be filled, so that Non-Europeans must be found for them. Moreover, to deny this opening to them would be to court trouble by failing to satisfy the reasonable ambitions of a worthy section of the population. At the same time it would do disservice to the country by failing to make full use of its manpower and give it an opportunity to develop its efficiency. The Corporation's aim is to create a healthy, happy, and contented community which will form the backbone of the African labour force. The indications are that mine labour forces are going to be smaller in the future: experts are saying that mining has twice as much labour as adequate mechanisation renders necessary. This points to more skilled and more semi-skilled workmen, and these, whether white or black, must be housed near their work. Present restrictions are delaying this development and the necessity for the utmost efficiency will eventually make clear the need for modifying them, even if the obvious domestic and moral advantages for the Africans concerned are not allowed to carry the weight they should. The percentage of African mine workers involved would not be great. Sixty per cent of the total Africans employed come from outside the Union and of the remainder the majority are not married men, while of those who are many would not be willing to bring their wives and families out of the Reserves.

* * *

The cost of African Housing Schemes is falling.

The Director of the National Building Research Institute, Mr. J. E. B. Jennings, has recently committed himself to some rather alarming figures in regard to the housing required for urban Africans. He puts the number of dwelling units needed for them in the Union at 167,328,

and the estimated number likely to be needed over and above this in the course of the next ten years as 185,813. If you put the two figures together it means that to be abreast of our requirements in ten years' time a yearly programme of 35,000 units must be carried out, or not far short of a hundred and thirty per working day. It seems an exceedingly formidable challenge, especially, perhaps, on the financial side, but Mr. Jennings believes that it could be met without undue strain on the country's resources. Such a claim would have been ridiculed as absurd only a few years ago, but the situation is very different today. The change is due to the fact that the enthusiasm and vigour with which some local authorities have grappled with their share of the task, coupled with the lead given by the very representative so-called "Louw" committees, have succeeded in bringing costs down in the course of the past three years from ten shillings per square foot to six shillings. This may undoubtedly be hailed as quite an exploit, and the end is not yet. It is believed that even the six shilling figure may presently become out-of-date. A most welcome feature of this admirable achievement is the contribution being made by the growing number of African artisans who are acquiring the special building skills needed for assuming the major share in the colossal task of housing their own people.

While on the subject of African housing, we should like to express appreciation of the good sense of the manager of Johannesburg's Non-European Affairs Department, in backing the Native Location Advisory Boards in their unanimous rejection of the ridiculous doctrinaire suggestion emanating from the Minister of Native Affairs that the resettlement of Africans in the new Meadowlands-Diepkloof area should be done by strict ethnic grouping. Mr. Carr said that he regarded such a step as "completely retrogressive" and "psychologically unsound." It would be provocative of rioting and disorder, he felt, and, it took no account at all of the fact that thousands of African families had married across the tribal boundaries. We agree that the proposal was not a very bright one.

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Beware the sub-economic mentality.

An experienced administrator of Non-European municipal affairs uttered a warning the other day which merits attention. He was dealing in his report with a contention put forward by the Child Welfare Society in his city that the exacting effort required from the Africans to pay the instalments on the new economic houses provided for them would lead to malnutrition, over-crowding, and other evils. "We want to build up a sturdy, self-sufficient, and self-respecting Bantu population," he said, "not a horde of paupers utterly dependent upon a small minority of European taxpayers for spoon-fed economic support. Sub-economic rents breed sub-economic standards of

work and efficiency in general among the bulk of any population." In this particular city all future housing schemes are planned to be austere economic, and he expressed his conviction that this was in accordance with the wishes of the large majority of Europeans and Non-Europeans alike.

* * * *

Bantu Enterprise.

An example of Bantu enterprise which is significant and encouraging is a transportation company with headquarters in the Transkei which has been organized and is managed by a Fort Hare graduate and members of his family. After graduating with a B.A. degree which included several law subjects, this young man expected to become an attorney, but meeting with some difficulty about indentures he became a teacher. Having saved some capital, he started a taxi service and now runs a dozen or so buses, based on two centres, which serve the surrounding villages. Not only does the company train its own drivers but it has set up its own workshops for the repair and maintenance of its vehicles. The organization of such a service by Africans for Africans is an impressive example of self help. No doubt there are other directions in which initiative, industry and sober management will bring satisfying rewards to those who are content to build securely from humble foundations.

* * * *

Compliments for an African Detective.

The skill of the alert-sensed African as a tracker and hunter, or as an interpreter of the signs of veld and bush or of the human mind, be it black or white, has figured in many an African tale from the days of Rider Haggard onward. But it has not by any means been confined to the pages of romance or adventure. In real life it has been of great value to the hunter and farmer alike, and has contributed much to the work of the police in running down miscreants both white and black, and in clearing up puzzling crimes of many kinds. The scope and responsibilities of African members of the detective force are continually being enlarged until it is no exaggeration to say that these men have contributed in a greater or less degree to the solution of the majority of the criminal cases which are successfully concluded.

In Natal last month the first murder case in the Province of which an African member of the police force was in sole charge ended in sentence of death on the two accused. In a struggle resulting from an attempt to rob another African two young men killed their victim. Detective-Constable Zephaniah Ngcobo was put in charge of the investigations, which lasted for two months and led to the arrest of the two murderers. At the conclusion of the trial the judge complimented Ngcobo warmly on his good work.

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"Isn't Science wonderful?"

The annual report of the South African Council for Scientific and Industrial Research is one of the most interesting publications of the year, and that for 1952-53 confirms this assertion. *Outlook* readers will be specially interested in the testing of the mentalities of Union Africans that is going on under the direction of Dr. S. Biesheuvel. In connection with these, it is stated, the results with Bantu hitherto were identical in essentials with the results of tests made by comparison with Europeans. The method which has been in use is the charting of the electrical currents produced by brain action. When used on West African Negroes, many abnormalities appeared, but with our Bantu, not only were the results essentially the same as for a control group of Europeans, but few abnormalities of any kind appeared.

In another section medical studies were made of Africans by the cardio-pulmonary unit in Johannesburg, the particular aim being to try to find out why disease of the coronary artery is not common among the Bantu. A very unexpected thing emerged, in that it was discovered that the Bantu have an extra branch of the left coronary artery. There is not necessarily any connection between this and the subject of enquiry, but fact is curious.

* * * *

S.C.A. (Bantu Section) Wentworth Conference.

At a conference in Winklespruit in July 1951, a revised Constitution for the South African S.C.A. was passed, which placed the whole organisation on a Sectional basis, with a Constitution common to all Sections, and with a council on which all Sections were to be directly represented, but with the right to each Section to prepare its own Regulations, suited to its own needs, provided that these Regulations did not conflict with the Constitution of the S.C.A. as a whole. (Under the old constitution, the Bantu Section was represented on the Council by three representatives nominated by the Council.)

During the intervening three years, regional areas in the Bantu Section have been defined, Regional Committees elected, Regulations drafted and approved and representatives appointed to the Bantu Section Central Committee. This Committee met at Durban in the beginning of July at Wentworth, the new African Medical College, with seven Regions being represented, and during a most worthwhile Leadership Training Course which had as its theme, The Kingdom of God, (one of the addresses on which is printed in this month's *Outlook*), the Regulations were amended and approved, and the other decisions of the Winklespruit Conference implemented. This means among other things, that the Bantu Section now has direct, proportional representation equally with the English, Afrikaans, Coloured, Indian and S.V.M. Sections. The one stipulation is that each Section should be financially self-support-

ing, and strong efforts are being made by the Bantu Section to raise the necessary £800 by the end of the year.

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Evanston, 1954 : a summons to prayer.

On a later page we reproduce an outline of the main features of this Second General Assembly of the World Council of Churches which takes place in America during the latter half of this month. (For this we are indebted to the *Bulletin* of the Christian Council.) The importance of this gathering and its potentialities under God for inspiration, for reconciliation and for hope in a torn and anxious world are great beyond telling. The utmost skill and thoroughness have been harnessed to the organising of the meetings, to the selection of speakers and representatives, and to the preparations for its discussions. The role of all who cannot participate in person is the great one of prayer, and once more we earnestly invite our readers to accept it as a duty and a privilege, more especially from the fifteenth to the thirty-first of the month—the days during which the Assembly will actually be in session.

"Men ought always to pray and not to faint."

* * * *

Canon Collins.

It has long been our conviction that too much attention is paid to the views of some who come on a hurried visit to South Africa, and on the strength of it make pronouncements on the country's problems. Never, perhaps, was this more strikingly demonstrated than in the case of the recent visit of Canon Collins, Precentor of St. Paul's, London. Unfortunately, our newspapers are often ruled not by a sense of proportion but by a love of sensation, hence the publicity given to the Canon. Anyone could have predicted before he set foot in Africa that he would provide what by a misnomer is called "good copy." The importance of his pronouncements has been greatly exaggerated both by his opponents and his supporters. South Africa certainly has need to listen to critics of knowledge, weight and acumen, but the mere holding of a post in St. Paul's does not confer or guarantee the possession of these desirable qualities. No doubt the Canon said some true and thrustful things, but these have often been better said by men of standing. The Archbishop of Cape Town commendably pointed out that the visitor in no sense, officially or otherwise, spoke for the Church of England or the Church of the Province of South Africa. It would be a thousand pities if Canon Collins is allowed to throw a spanner into the works of the projected multi-racial conference of church leaders. His spanners are surely not big enough for that.

* * * *

Life is too hard work in itself to let one stop to hate and suspect people.

Charles Kingsley.

African Juvenile Unemployment

IN the November, 1953 issue of the *Outlook*, we commented on the Conference of Africans held in East London earlier that year on the above topic. This followed on an earlier meeting of European citizens interested in civic matters. A Joint Committee was thereafter set up, and has now published a most interesting Report, which, though confined to the problem as affecting the Duncan Village in East London, deserves far wider publicity as a model of what could be achieved elsewhere.

Both Conferences, representing all interested bodies, but containing no representatives of political parties as such, investigated matters separately and without reference to each other, thus arriving at their decisions from independent angles. But such a wide area of agreement was found that the Joint Committee was set up "to ascertain whether an agreed policy could be decided upon, equally acceptable to both groups, to form the basis of further action and representations."

It is significant that the investigation took place in the first instance soon after the riots in the East London locations at the end of 1952, through a desire on the part of responsible bodies of Europeans to examine the fundamental causes of the disorder, with a view to preventing a recurrence of such events. The following paragraph is worth quoting in full: "The fact that it has been possible to produce this agreed joint Report so soon after a period of violence is evidence, nevertheless, that members of the Joint Committee recognise that the African juvenile problem is one which menaces responsible and law-abiding sections of both the European and African population, and that there is a common measure of agreement concerning the urgent steps that must be taken to remove this source of recurring danger from our city."

What appears to be at first an enquiry into unemployment almost immediately leads into a complex of related social problems which cannot be ignored. The Committee therefore dealt with the problem and made their recommendations under the four separate headings of Employment, Education and Religious Matters, Social and Welfare Matters, Sporting and Recreational Facilities. The recommendations were confined to absolute essentials, and, to be practical, highly desirable suggestions were ruled out if obviously doomed through considerations of finance.

Many matters, the Committee feels, can be dealt with on the principle of self-help by the African community; but direct assistance from the State or local authority will be necessary for many others. Headmen's duties should be much more clearly defined, among other things to give them more power to deal with juvenile misbehaviour. African urban townships are a permanent feature of the

city; therefore the sooner the local problems of these townships become a greater responsibility of the African people themselves, the sooner can progress be made towards solving them. The City Council is therefore strongly urged to use the resources of the local African community to deal with the matters discussed.

A very interesting point arose over the question of Training Camps. The European Conference, under the impression that most African juveniles were "unemployable," had welcomed the Government's announced intention to establish training camps. The African Conference however, rejected the idea of the camps "which might develop into miniature jails for juveniles who had not committed any crimes." The Joint Committee wrote to the Acting Secretary for Native Affairs for an explanation of the lines on which the proposed camps would be run. His reply, quoted in full in an appendix to the Report, flatly contradicted the basic reason for the European conference recommendation and seemed to justify the fears of the African conference. So the Committee dropped the matter of Training Camps altogether.

The Committee asks for a survey of African juvenile unemployment immediately; and for the setting-up of an African Juvenile Affairs Board with African members, to find avenues of employment for youth. There are interesting recommendations on industrial and technical vocational training facilities and for legislation to provide for deferred pay for African youths.

On Education, the Committee feels bound to record its view that the absence of compulsory Native education; the inadequate facilities for primary education (quite apart from secondary and higher education); the lack of parental control due to the economic necessity of the parents being absent at work; the almost complete lack of recreational facilities; and the slum-like conditions of most of the location areas; whether or not these matters are regarded as a social scandal, are certainly the direct causes of juvenile African delinquency. Here the Committee differs with the Acting Secretary for Native Affairs, who had stated that Tsotsism is directly and primarily caused by unemployment. The Committee's view is that Tsotsism and urban African juvenile unemployment both arise from the same basic causes mentioned above.

The Churches are asked to help, through their valuable traditional role of educating the youth in missionary schools; fostering moral, character-building education in conjunction with their ordinary Church activities; and by organising religious group meetings, and establishing youth clubs and juvenile organisations.

On the major problem of Housing, the Committee naturally does not wish to repeat platitudes. But it does

place its finger on this as crucial; and has some very trenchant criticisms of the law which allows thousands of pounds to be collected by Building Societies yearly from Africans throughout the Union, with no related facilities for the loan of these monies to Africans. In other words, the thrifty African is directly assisting in the housing of Europeans, without in any way helping the African people who stand in far greater need of assistance in the way of housing.

On Social Services and Welfare, the Committee sensibly makes no grandiose and costly recommendations on nursery schools and creches, though recognising the pressing need for such. The prohibition of films of crime and violence, the appointment of trained African social and health visitors, the improvement of sanitation, are all urged on the Council. The European citizens of East London are urged to go and see the conditions for themselves, with their inherent threat to public health. A tightening-up of the Liquor Laws, with much stiffer sentences on European and Coloured culprits who carry on the traffic, would decrease the need for the many provocative Police raids on the location.

The Committee pleads for the training of teachers, nurses, and clergymen to be allowed in the locations where their work will be, and where they would exercise a civilis-

ing influence even while students, rather than that training should be exclusively in rural areas.

The amenities mentioned are asked for primarily on an austerity basis—the frills can come later as more money becomes available.

The Report ends with recommendations on Recreation and Sport, and pleads for the early establishment of a branch of the Institute of Race Relations in East London.

It was a pleasure to comment on the Conference held last year. The perusal of this Report gives even more pleasure. It stresses the points we made then—the urgent need for compulsory education, decent housing, decent jobs—the last increasingly helping to pay for the first two. But, far more significantly, the Report shows what can be done when responsible Africans and Europeans sit round a table together, imbued with a common purpose, in this case the welfare of their city. That this took place so soon after the riots is also significant. We hope that the City Council will continue the good work thus begun; and that East London, a model in so much else, will also point the way towards the solution of this important problem.

We would recommend the Report—and its implications—to a far wider circle than East London and district.

E. D. ROBERTS.

South Africans and Moral Re-Armament

DR. Frank Buchman when leading a meeting at the Moral Re-Armament World Assembly in Caux, Switzerland, last week outlined the issues facing the people of Africa and Asia, and said MRA was bringing a "basic answer" to their problems. "This ideology, if it were radiated actively in the world to-day, would solve the problems of Geneva and answer the confused, hectic, ill-advised fearful and bitter state of the world," Dr. Buchman said. He told the Caux delegates, "You can be the ones to change your nations. That is why we are here—to be trained in an ideology."

Black and white races from South Africa gave their conception of Africa's real destiny and the part they would play in it, and received standing applause from the delegates from thirty-five countries represented at the Assembly.

Mr. R. V. Seloape Thema, who for twenty years edited South Africa's *Bantu World*, outlined his conviction for the future of Africa, that "the black and white peoples come together as a result of God's plan, that we might endeavour to live harmoniously and peacefully together."

The African leader was addressing a session chaired by Rev. George Molefe, Principal of the Newell Bantu High School in Port Elizabeth. Mr. Seloape Thema, who has been in the forefront of African progress, said that he had first heard of the uniting idea of MRA by the river where

the white and black races first met and clashed 200 years ago.

"My forefathers wanted to throw the white man into the sea," Mr. Thema said. "I am glad they failed. In the darkness of bitterness and hate I lost the faith in God I had as a boy when I looked after the cattle of an Afrikaner farmer. I was bitter because I felt we had allowed the white man to deprive us of our land. But through MRA I have again discovered God. I have re-discovered my faith with the help of a young Afrikaner, as I first found it with the help of the two sons of the Afrikaner farmer. Scientists say that Africa is the cradle of the human race. With this new ideology, Africa will become the cradle of new men, new nations and a new world."

Mr. Molefe added, "I listened to this man just a few years ago and heard nothing but bitterness and hate. What he has just said shows the immense power and passion of this ideology of MRA, and shows that there is hope for Africa, and through Africa to India and for the whole world."

The Vice-Principal of Sastri College in Durban, one of the largest Indian colleges in South Africa, Mr. M. B. Naidoo, said that "the future of the continent is in the hands of the South Africans finding a solution to the social and economic problems that they face. The answer lies

in better human relations and I have come to Caux to find how to accomplish this task."

Professor Barend Nel, Dean of the Education Faculty in the University of Pretoria, said, "Only two methods can solve South Africa's problems. We will fight it out on the political platform where good in human nature will eventually be killed; or we will understand each other as human beings; start with change in ourselves and solve our problems on a moral basis under the guidance of God." The Afrikaner Professor spoke of his education in an "atmosphere of racial superiority" and said that he had fought more against the English than any other race. He expressed his gratitude at being at Caux with English-speaking South Africans as well as the other races.

Two English South Africans also addressed the Assembly. They were Mrs. Thelma Southwell-Jones and Miss Janet Kingwill, whose father is a sheep-farmer on the Karoo.

"I love South Africa very much," Miss Kingwill said, "and the South Africans here today are living proof that South Africa can change." Speaking as a representative of the English-speaking people of South Africa, Miss Kingwill said, "We have always felt we were right and have stood aside from the bitterness of the Afrikaner and the hatred of the African. I see that we have contributed to the division in the country by our superiority, and I am very sorry. I am determined to live this ideology of Moral Re-Armament so that people in South Africa can find it in time."

Mrs. Southwell-Jones of Cape Town said, "The quiet superiority of the English has created pain, hurt and inferiority. MRA means that I must face the low level of morality in white civilisation, and change. MRA is not designed to make South Africa comfortable but to help us reach the full destiny that God intends for us."

At the following day's session Group-Captain P. S. Foss of Kenya reported to the Assembly the facts behind the Athi River Mau Mau Rehabilitation Camp.

He described how, when the Mau Mau emergency developed, MRA-trained men in Nairobi drew up a proposal for the re-orientation of the Mau Mau leaders who had been detained. "We realised that an idea could only be combated by a stronger, more dynamic and more forceful idea, and that you cannot defeat Mau Mau with weapons alone," he said. "Ideas cannot be fought with the ordinary weapons of war. If a man is to be convinced that the methods of Mau Mau are evil and are bringing nothing but death and misery to his people, the whole-hearted devotion and fanatical dedication and obedience that he has given to Mau Mau must be replaced by something else."

Mr. Foss corroborated the statement in the London *Times* of 14th July, which referred to MRA's part in the

Athi River Camp. It was the murder of David Waruhiu's father, a Kikuyu Senior Chief, which precipitated the emergency, he stated. Mr. Foss told how Chief Waruhiu had denounced Mau Mau to a meeting of 50,000 Kikuyu and was shortly afterwards shot in his car.

"Athi is a pilot plant. What we are learning there can be applied not only to the Kikuyu people, but to many parts of Africa where Mau Mau could as easily develop," Mr. Foss concluded.

The President of the Federation of African Teachers' Associations of South Africa, Mr. M. Moerane, said, "The greatest thing that MRA has done is to change my character. If I do not change personally I have no moral right to ask anyone else to change, whether I have a grievance against him or against the laws of the country, or against the Government. Caux is the real melting-pot for our South African hates, prejudices and pride."

Mr. George Molefe said he saw at Caux how men of different races, cultures and tradition can live in a spirit of mutual trust and confidence. Caux had opened his eyes to the problems of the whole world. "It has given me the strength to go back as a changed man to give this message to my own people," he declared. Dr. Frank Buchman who chaired the day's session, said, "Ten men like George Molefe in Africa can change that Continent." He added, "Each one of us must be faithful in bringing this message to other people. It is the message of heart to heart."

—New World News Agency.

The Sword of Goliath, by Derrick Cuthbert, (Epworth Press, 88 pp., 3/-).

This is the author's second biblical dramatisation. His first was entitled *Encounter at Elah* and told the story of David up to his successful combat with Goliath. He now continues the story, drawing upon chapters eighteen to twenty-four of the First Book of Samuel and presenting the rise of David's star and the decline of Saul's up to the time of the incident in the cave near Engedi. For dramatic reasons some minor liberties are taken with the original narrative, but the presentation of the theme and its background is effective and the dialogue easy. We hope that Mr. Cuthbert has a third play on the stocks to carry David's story further.

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Some of our Members of Parliament have advocated their policies by proclaiming that South Africa is a Christian nation, when it is quite evident to thoughtful Christians that fundamentally their policies reflect an unchristian mind and could only succeed in a non-Christian nation.

Rt. Rev. H. M. Agnew.

Conference of Church Leaders:—Pretoria, 17th-19th November, 1953

THE EUROPEAN AND HIS CALLING IN OUR MULTI-RACIAL COUNTRY

By Dr. T. N. Hanekom, Assistant Editor of "Die Kerkbode."

(A translation, approved by Dr. Hanekom, of the original paper which was read in Afrikaans).

PART II

6. In saying this, we at the same time wish to put our view that it is indeed possible to maintain the colour bar as a social pattern in our country and precisely along this road to serve the Kingdom of God.

(a) In the very first place the Christian principle of *equal value* is maintained, without falling into the error of a false *equality*; and taking this over on to the Christian field, we can then note that we can indeed be *one* in Christ, without being *alike*; unity and diversity both are maintained.

(b) In this manner it will also be possible to bind the white Christian in his calling towards the Coloureds. We quote here approvingly the words of R. E. Phillips: "The white man in Africa still has the opportunity of retaining the confidence of the black man if he acts promptly. But he cannot sit still and expect that his position of special privilege will be respected just because he is possessed of a certain colour of skin." (*The Crux of the Race Problem*, pp. 49-50).

But if we whites do wish to respond to our calling, then we indeed shall have to *do* something in those fields where the non-white man has to fight his battle. The significance of Christianity in all fields has, alas! been denied in wide circles during the last 100 years, and so today we get the unhappy distinction between a "religious" and a "neutral" plane of living. That such a distinction is untenable is nowhere clearer than just in the light of our racial problem. For our Christendom there is here no "neutral" no man's land. The application of Christian principles is necessary in, for instance, the world of labour, the economic, social and political life of the Non-European; his earnings, honour, rights and freedom are protected only there, where Christian principles are applied. The Constitution, political systems with entrenched clauses and all, offer no permanent guarantee for any section of the population, for the majority group as little as for the minority group. It is Christianity alone that here offers a solution.

But then the *whole* of Christendom must go into action here—the Gospel is not merely a solving ("oplossing") of the problems of life, but a message of saving ("verlossing") for men that are lost. When a whole population group, such as for example the Bantu, today wishes to enjoy the

fruits of the Gospel (fraternity, liberty, a responsible voice in affairs, etc.), then it must be supposed that this group also accepts in every respect the fundamental conditions of the Gospel: rebirth, conversion, discipleship of Christ. It is surely not necessary to point here to the large-scale misuse that is being made of purely Christian principles—precisely to combat Christianity and its bearers! This is possible, since our modern culture has no longer any place for the concept "heathen" or "pagan." This word is banned from our modern vocabulary—apparently to bridge the antithesis between Christianity and paganism—or rather, to ignore it. In contradistinction to that, we once more wish to state that the white pagan cannot make any contribution to the solution of our problem; and just as little can the black pagan participate in the fruits of a Christian civilisation.

When we speak of the application of Christian principles in our multi-racial land, we must take this into account. As so often, Dr. Zwemer puts his finger on the spot: "Doubtless all who are interested in the missionary enterprise are in these days putting forth new energy and advocating more rapid movement to attain their object. Have not some, however, forgotten the goal in their earnest effort to press forward? Is there not some danger lest we run so fast that we forget the content of our message? Will the broader outlook which many advocate, perhaps diminish deep insight?" (*Dynamic Christianity and the World Today*, p. 10).

7. Such action, however, will remain impossible as long as the ordinary citizen of the state and the ordinary member of the Church shirks his personal part. It is the general tendency of our time to expect everything from the authorities, while it is in the first place the duty of the citizen to do his just part. In the same way the Church is continually expected to act in situations where it is actually the Church member who should act. It is the Christian policeman, conductor, factory foreman, mine captain, etc., coming into daily contact with the Non-Europeans, who must apply these principles, in the name of his white people and his Christian Church. Otherwise than through its communicants, the Church does not go down the mine shaft or stand at the factory bench. This was strongly put in the message by Prof. G. B. A. Gerdener on the occasion

of the Bloemfontein Congress on the Native Question (1950), in the following words: "Our missionaries cannot do everything alone. The aloofness on the part of a big Christian white population can hamper their work terribly. They sometimes fight a lonely battle, having, as whites, to maintain their social status and to perform their life's work amid another population group, and that a group of lower cultural and ethico-religious level. They must there act as interpreters of the attitude of the whites. Not unjustly the missionaries have been compared to a buffer party. Let us help them by making clear what we intend and aim at. Let us especially open the way for our subordinates to hear the Gospel. Then credence will be given to our good and honest intentions and we shall furnish practical proof that we mean by apartheid not negative separation and aloofness, but positive development and progress." (*Report*, p. 178).

Here lies the fundamental cause of the failure and lack of conviction as Christians: the man in the street is not positively and consciously a missionary for Christianity. During the week he is a policeman, magistrate, farmer, factory foreman—and only on Sundays is he a Christian; but then he has withdrawn himself into his house and his church, where the Non-European does not see him. This fact is responsible for much misunderstanding and suspicion against the white man among the coloured races. Formerly the non-white man was inclined to regard all whites as Christians, even those who had broken with Christianity in principle and in practice; but gradually this attitude of the non-white changed and today it appears more as if most non-whites are inclined to regard all whites as heathens, a very understandable attitude, however, seeing that they so rarely discover *the Christian in the white man* in the broader walks of life where they meet him every day.

8. In addition to all this, we are today embarrassed by the fact that our Christianity has not kept its hold on modern Western culture. While we have been showing quite considerable zeal during the past hundred years or so in carrying the Gospel out to the heathen lands, there has been, as it were behind the missionary's back, a process of de-christianization; in Christian countries thousands relapsed into the grip of heathendom, however white and civilised they may have been called.

And then there is the apparent powerlessness of the Christian Church in the face of the great questions of the day. Clean living, sincerity, honesty, love of truth are not exactly characteristic of public life in our so-called Christian countries. The question that the coloured races in Africa, America and the Orient may with justice pose, is whether it is after all worth while to accept such a Christianity, particularly when the Christian Church does not

succeed in effectively combating bloody wars, injustice, oppression, hate.

9. Therefore, in our opinion, our contribution to the application of Christian principles in our multi-racial land will have to answer to the following conditions:

(a) Our very first need is a complete and total renewal of the Christian life among the whites, with much emphasis on the truth that the Christian Gospel must rule our *whole* life in all fields. Only in this way the *antithesis* between Christianity and heathendom will, also as a gulf between white and white, become visible to the coloured races. The non-whites must be given the opportunity to distinguish between white heathens and white Christians, before being in a position to appreciate and accept Christianity at its proper value.

(b) What is equally necessary is that we in our missionary endeavour shall return to what Zwemer rightly described as "itinerant evangelism." Christ *went about* on foot to bring the Gospel of Redemption, while St. Paul and the first Christian disciples *travelled* by land and sea to carry out the Gospel. In these militant missionary ambassadors Christianity demonstrated its most conspicuous contrast to the pagan cults, with their *static* idols, oracle prophets, soothsayers, whom their adherents continually had to go and seek. If it is true that the Ark of the Covenant shall have its staves (Ex. XV: 15), then we would add that Christianity today more than ever has need of feet and wings to carry it everywhere. All the resources of modern technology (the printing press, radio, film) should be pressed into service, and all Christians should, in word and deed, consciously and deliberately, be proclaimers of the Gospel. One of the most obscure riddles of modern Church history is undoubtedly the phenomenon that institutional Christendom has lost its missionary impetus in its membership, and seems content to have its missionary calling fulfilled by a small group of "friends of missionary work." In shrill contrast to this stands sectarianism, with its powerful urge of propagation, as is also shown by Mohammedanism. Even the Freemasons still show a stronger power of recruitment than some Christians!

(c) It is virtually impossible not to point here to the necessity of more purposiveness in our actions as Christians. We seem not always to know what we want. Our outlook on the missionary calling must without doubt *broaden*, so that we realize today how necessary it is to attack the pagan life, in its totality, with the Gospel of Christ. Undoubtedly this idea has led to what is known today in the missionary field as the "comprehensive approach"—a particularly fertile concept (See A. G. Honig: *De Methode der Comprehensive Approach in het Testament*).

But then we should always keep in mind that our

approach must be correct : *with the Gospel we must always work from within outwards*. The redemption of the soul is primary to the solution of world questions—in principle and in practice ! A word of warning comes from Dr. Samuel Zwemer, amongst others, when he compares some active missionaries with fanatics “ who have been defined as those who redouble their energies, whereas they have forgotten their aim ” (op. cit., p. 10). That is why, too, the whole modern agitation for “ human rights ” makes such a poverty-stricken impression since it evidently wishes to confer Christian responsibilities on great population groups that have not experienced the Christian Gospel and rebirth and conversion. We desire to decorate the *breast* of the non-white races with Christian orders, while the *heart within the breast* is unchanged by the Gospel. Missionary action must always precede political demonstration. In as far as the non-white is also a heathen, missionary work should, in our opinion, also precede any social reform, if not always in order of time, then at least in emphasis. In this connection it is indeed telling that we are often repulsed by an unmistakable repugnance in non-whites to the Church and its Gospel, while they are nevertheless eager to receive other benefits from the same European hand. At this moment our Church in South West Africa is facing a problem of this nature in the Kaokoveld, where the leaders do welcome the doctor, teacher and nurse, but not the missionary—evidently fearing that their polygamy, beer pots, etc., will come under fire !

(d) It is nevertheless necessary that we whites, in the contribution that we seek to make to the realisation of a Christian order of life in State and society, should search for those places where the shoe pinches in the life of the coloured races. For years, for instance, we, and in particular our Afrikaans-speaking population, maintained a strong reservation as to missionary endeavour, namely that we should indeed bring the *Gospel* to the Native, but not *education* : we should build a *church* for him, but not a *school* ! This view is not only untenable, but even contrary to the essence of Christianity, which aims at the uplift of the *whole* life. Besides, it would mean that we are planting a tree in the Non-European's garden of life, but deny him the right to pluck the fruit ! The Gospel, after all, rouses new needs and cannot be mewed within the walls of the church ; it is an inspiration to freedom, independence, honour and self-respect. Every Christian approach to our racial problem will therefore have to aim at the development of a cultural, social and political programme guaranteeing these things to the Non-European.

(e) Christianity seeking to make a contribution cannot possibly hold itself from that struggle and urge of the non-white races to reach higher forms of life. The

Church must be followed by a school, hospital, university and an own cultural pattern. We do, however, feel constrained to underline in this connection a decided reservation. In our opinion we have been treating the Coloured and the Bantu too much as passive objects of our endeavour and given them too little guidance in getting down *themselves* to working out their *own* salvation. One reason for this is the absence of a sphere of life of their own where non-whites can serve their own people. The long neglect to segregate the non-white into independent life groups, is largely responsible for this. We have been working on an integration pattern with the result that the non-whites have remained in subordinate positions to serve *for us*, while we practise charity to him and his group. Among the whites he could not attain to independent self-activity, neither in the Church, nor in the State, nor in society. That is why we believe that the social segregation pattern, if it is carried through with good judgment, must necessarily lead to greater activity among Non-Europeans. The Non-European *agitator* will find scope for his initiative and ideals, to become a Non-European *leader*, a representative of his people. Indeed, we hold that the greatest contribution that we can make to the application of Christian principles in our country lies in our helping the Non-European to help himself, to be active in carrying out the Gospel among his own people. We must remember that the Non-European, and in particular the Native, finds our whole pattern of life difficult to understand. It is unfortunately still not realized sufficiently that our whole structure of life is unintelligible to the Native from the Reserves. This psychological problem is touched upon, i.a., in the study by Ben M. Botha : *Die Wiimense, Au !*—a simple but illuminating picture that is certainly true of thousands of Natives in our country.

(f) Finally I wish to note that there is today a great need for a *vertical* emphasis in our views and actions in the matter of the race question. Far too much we have been building on a *horizontal* plane and thereby landing in a thorough-going humanistic circle. The Church today hears the Macedonian call for help ; but let us remember that the classic Macedonian call came to St. Paul *to* Macedon indeed, but not *from* Macedon—it was a call *from God*, so that the apostle on his arrival there found no “ man of Macedonia ” to welcome him. There was a world of spiritual death, but only those whose hearts had been opened understood this (see Acts XVI, 9-32). Man (the Macedonian) gives no guarantee of success in our work. That is why every humanistic approach to this question is doomed to failure, the more so since we must today erect our edifice on the ruins of humanistic world systems. In this respect the

whole theological system of Karl Barth comes as a fortunate and much needed correction for our time, with a very timely warning that they who put their trust on man, will perish with man. It is a tragic lesson, precisely of modern history, that all the humanistic world

systems (socialism, communism, fascism) have all resulted in revolution, employing the most *inhuman* means and methods. That is why we adopt a sceptical attitude to the present agitation for human rights. Our salvation is from the Lord!

Evanston, 1954

THE Second General Assembly of the World Council of Churches will meet in Evanston, U.S.A., from August 15th to the 31st. The main theme of the Assembly will be "Christ—the Hope of the World." The South African member-churches of the World Council will be represented at the Assembly.

A special Advisory Commission on the Main Theme has been at work for three years to prepare for the discussion of the theme at the Assembly.

That commission had two distinct tasks. The first was to stimulate study and discussion in the Churches about the theme. For this purpose the commission issued two documents, one in 1951 and one in 1952, which were sent to the Churches and were widely used by them. Many Churches and groups sent comments and reactions which have helped the commission in its further work.

The second task of the commission was to produce a report for the Assembly itself.

The report will be presented to the Assembly by Professor Robert Calhoun and Professor Edmund Schlink. Taking the report as their basis, fifteen groups will devote four sessions to the discussion of the main theme. It is expected that on the basis of this group-work it will be possible to draft a short message which can be submitted to the Assembly at a later plenary session. The Assembly will then also decide—in the light of the group-discussion, what status should be given to the report of the Advisory Commission.

Those who have been invited to lead the Main Theme groups at the Assembly are the following: Dr. Hamilcar Alivisatos (Greece), Dr. J. Russel Chandran (India), Dr. Gerald Cragg (Canada), Professor Henry d'Espine (Switzerland), Dr. Stewart Herman (U.S.A.), Bishop Lilje (Germany), the Bishop of London (England), Dr. Charles Malik (Lebanon), Principal John Marsh (England), Dr. Ruben Nelson (U.S.A.), Dr. Martin Niemöller (Germany), Dr. Harold Roberts (England), Prof. W. S. Tindal (Scotland).

In addition to considering its main theme, "Christ—The Hope of the World," the Evanston Assembly will also be divided into six sections which will deal with the subsidiary topics. In each case a section will seek to relate the meaning of the main theme to the specific topic assigned to it. The six sections are as follows:

Section 1: "Faith and Order"—Our Oneness in Christ and our Disunity as Churches.

Section 2: "Evangelism"—The Mission of the Church to those Outside her Life.

Section 3: "Social Questions"—The Responsible Society in a World Perspective.

Section 4: "International Affairs"—Christians in the Struggle for World Community.

Section 5: "Inter-group Relations"—The Church amid Racial and Ethnic Tensions.

Section 6: "Laity"—The Christian in his Vocation.

Under the direction of the Study Department of the World Council, to whom the responsibility of preparing the material for these topics was given, six Ecumenical Surveys have been written. These surveys give a world-wide picture of the Churches' thought and action in the several areas, and are designed to serve as background material for the Assembly.

In August 1953, six preparatory Commissions, made up of experts in the several fields, met in Switzerland to put the surveys in final shape and to prepare material which the sections could consider. Members of these commissions will meet again in Chicago just prior to the Assembly to complete this preparatory work.

During the second week of the Assembly the Sections, consisting of delegates, consultants, youth consultants and fraternal delegates, will meet for five sessions to prepare reports on each of these topics. At later plenary sessions of the Assembly these reports will be considered and appropriate action taken.

The World Council has published the Assembly's programme, and some idea of what is planned is given by the following:—

Main Theme :— On the opening day delegates will hear a presentation of the Main Theme "Christ—The Hope of the World," presented by Prof. Edmund Schlink of Heidelberg and Prof. Robert L. Calhoun of Yale University. The Report of the Commission on the Main Theme, which has been at work for four years, will be introduced by its chairman, the Rt. Rev. Lesslie Newbigin, of the Church of South India.

Section Topics :— The subsidiary topics which are to be studied by the six Assembly sections will be presented to the participants at plenary sessions during the first week of the Assembly. On Monday August 16, the Rev.

D. T. Niles of Ceylon and Canon Theodore Wedel of Washington (D.C.) Cathedral will introduce the theme of the Section on Evangelism: "The Mission of the Church to those Outside Her Life." On the 17th, the Faith and Order topic, "Our Oneness in Christ and our Disunity as Churches" will be presented by Bishop Anders Nygren of Sweden, Dr. V. E. Devadutt of India, and Prof. George Florovsky of St. Vladimir's Seminary, New York. Dr. C. L. Patijn of the Netherlands will consider the theme of the Section dealing with Social Questions, "The Responsible Society in a World Perspective," on Wednesday the 18th.

On Friday, Dr. J. Leimena of Indonesia has been invited to present the topic "Christians in the Struggle for World Community" which is to be studied by the International Affairs Section. On Saturday, Dr. Benjamin Mays of Atlanta, Georgia, and Dr. Ben J. Marais of South Africa will introduce the Inter-group relations theme "The Church Amid Racial and Ethnic Tensions," and Dr. Francis P. Miller of the U.S.A. will present the subject of the discussion on the Laity "The Christian in his Vocation."

The Character and Ethic of the Kingdom

J. Lex van Wyk

WHEN we attempt to understand what the Kingdom means, we must start from the fact that the Kingdom of God is not territorial area. The Kingdom of God is the Government of God, it is the Act of God whereby He rules, it is God governing or ruling. When we have seen this, we have taken the first step, from where we may now ask: how does God act in ruling, in governing? For the Kingdom of God is totally different from all other Kingdoms, because the Acts of God in ruling are different from all other acts. When we know the acts of God, we know the character of the Kingdom, and when we know the character we know the ethic of the Kingdom.

1. The first act of God whereby He expresses the way in which He wishes to reign, is the act of *creation*. The Kingdom of God is a Kingdom of creation. God rules over all things by creating them, and in creating all things, God rules over them.

Creation is not a static condition whereby God, having created, withdraws Himself. God carries upon His Hand all that He has created. He has created nothing that can exist on its own. He is the Fountain of Life, and nothing that exists can have life and keep on living, otherwise than through God. Should God for one moment withdraw, all existence should cease to be. He Himself is, as the living, ruling God, the secret and constant Fountain of all existence.

This also means that God alone has the secret meaning of all things. Nothing that exists, has its meaning in itself. It is created for the purpose of God. No law or theory or truth about an existing thing is sufficient, unless it is the truth about that thing according to the Purpose of God.

God created and upholds His creation. In this first act, God reigns as King. What are we to do? What is the Ethic of the Kingdom according to this first act of God? It is absolute *obedience*. In creating, God rules absolutely, so we are to obey absolutely. Every being is called to this

absolute obedience. Never in ourselves, but always in God alone, is the deepest purpose and truth about our existence. This is true for everything existing in creation. The fulfilment of all things is God Himself. We are created to obey, and in obeying we acknowledge the reign of God over our lives.

Is it thinkable that out of creation itself should come a refusal to ask from God what the meaning and truth of life is? But this did indeed happen, and the Kingdom of evil and revolt arose in the world, gained entrance into the heart of man, and thrust him into disobedience and revolt.

2. The second act of God, whereby He expresses His reign, is the Act of *Reconciliation*. The word means: to bring together what has been divided.

God does not yield to the attacks of the Power of evil. He does not surrender His creation to the devil. He does not turn His back upon His creation. To do so, would mean utter destruction, eternal death. For in sin creation has become terribly alone, and man has become terribly alone. He has become alone in the loneliness of death, as Christ was when He called out on the Cross. But in the second Act of His Kingdom God comes to His people and to His world in His Son, Jesus Christ. Not only does He come to us, but right into our misery. He takes the load of our sin and its wages, death, upon Himself, and frees us from them. In doing so He also breaks the power of evil over us and makes us free—not to be alone once more, but to be with God in eternal fellowship.

The Kingship of God means that God reconciles us to Himself. We are no longer alone, but we have a Lord, a Father, a Brother. We are no longer thrust upon our own resources, but we have a Help, we have a Light, we have a Way. We are reconciled with God in Christ, we are reconciled with our fellow man, we are reconciled with our deepest self.

God in His Kingship reconciles, joins to Himself. It is a Kingdom of Love. The Ethic of the Kingdom in this

respect is *faith*. Faith means the acceptance of the relationship. It is the act of the Bride who accepts the declaration of love from the Bridegroom and entrusts herself to Him. Such a relationship cannot be seen, it can only be believed.

3. A relationship with God cannot however remain an outward bond alone. It must be more, and therefore the third act of the Kingship of God is *salvation*. Salvation means deliverance from the power of evil, deliverance from the very existence of evil.

God came to His creation in Jesus Christ. In this third act of Kingship God dwells in His creation in the Holy Spirit. And in doing so, He drives out the Power of evil. God acts as King within His creation, within us, and He acts with divine Power.

This cleansing begins now, after the Ascension of Christ, and is completed at the return of Christ. Then the devil will be revealed in his true character, and the Kingship of God will become apparent to all. But it begins now, and now already God proclaims and reveals His

cleansing Act. In this world God proclaims His eternal salvation.

This happens when men are brought to faith, obedience and love. This is a miracle in which God proclaims His supreme Kingship. It also happens when God brings men together in the community of the church. It happens when God makes men servants of God and of one another.

Once again, there is an ethic connected with this deed of God. The ethic of the kingdom in this respect is *holiness*. Holiness means being free and clean from the power of evil. Holy is a life that is cleansed by the Holy Spirit. Holy is a life that is obedient and loving. Holy is a life that is bound to its fellow-men by love and willingness to sacrifice. Such a holy life is a witness to the world that the full Kingdom of God has truly come.

When Christ comes again, the division between the Kingdom of God and the kingdom of evil will be complete. We shall live with God, our Lord and Saviour, and see Him as He is, as our King, that is our Creator, Redeemer and Saviour in eternity.

Sursum Corda

A DEDICATION

In my inner life

I desire to be kept absolutely pure and lovely.
O Holy and Spotless One, be in me the crystal fountain of purity!
O Lamb of God, be in me the source of absolute meekness and humility!
O Lover of men, be in me a fire of unwaning, all-subduing tenderness!
Make me instantly sensitive to the least taint of impurity and uncharity.
Before ever the suggestion has assumed a tangible shape, may I detect it and shelter in Thee.

In my home life

May I be made a blessing :—
its sunshine when the days are dark ;
its inspiration when the days are sad and hopeless ;
its tender comfort when the days are full of pain and tears.
Always thinking of others before myself,
Never imposing my private sorrows or moods,
Ever with the girt loin and the lighted torch,
Washing my face and anointing my face, and confiding my griefs to Thee only,
That I may ever have
"A heart at leisure from itself
To soothe and sympathize."

In my religious life

May the neglect of prayer and Thy Holy Word be things of the past.
Wake me morning by morning to hear as a disciple.
Enable me to spring up at Thy call, and, like all true servants, to rise up early in the morning to gather the manna ere the dew be gone from it.
May my fellowship with Thee be unbroken throughout the day.
May I often look up into Thy face, even if I have not time to speak.
Draw me and I will run after Thee.

In my daily calling

Make me diligent in business, fervent in spirit, serving the Lord.
May I do my work, not for the wages I may get, not to secure any advance, but so as to please Thee.
May it be the one object of my daily striving to do all for the glory of God.

In anything

Wherein my heart is cold or reluctant or rebellious,
Make me willing to be made willing,
For Jesus' sake.

(F. B. MEYER.)

Modern Political Theories in the Light of Holy Scripture

(An article submitted by the writer to express views sincerely held by her.)

THE root of the trouble with the nations of the world today is their lack of Divine Vision. They are busy implementing their own plans without seeking to find out whether God has a plan He intends to bring to fulfilment. There is only one sure guide to the Will of God and that is the Holy Bible, and Western Christendom should seek to align itself with the Divine purpose therein expressed.

The Christian religion is a uniting spiritual influence rather than a doctrine of racial separation, but nevertheless it is a unity in diversity which allows for national distinctions. St. Paul indicates that there are many contrasting members of the one body and the pulsating Life flowing through these diverse portions is the Holy Spirit. Likewise, the Biblical quotation, "in my Father's House are many mansions" presupposes a diversity within a definite unity, the "many mansions" being all within "the Father's House."

How can we interpret such Truths into practical politics—and how long must Christians wait until they *are* practical politics?

There is a Divine Time Scale which most of us neglect to recognise because we ignore prophecy to a great extent. The ultimate picture presented us in the Bible suggests that the final impact of spiritual forces on this material world rests with God, and while many of us with spiritual understanding have endeavoured to work for the Better Age, God's own ultimate judgment of this world order will be sharp and decisive.

Many Christians have failed to realise the importance of the prayer Our Lord taught his followers, "Thy Kingdom come *on earth*, as it *is* in Heaven." The Kingdom that Jesus was to reign over was promised to Him here on earth as well as in Heavenly realms. There are more and more believers who are preparing for a Second Advent, when "He who sits at the Right Hand of God, henceforth expecting until His enemies shall be made His footstools" shall return to claim the government which is to rest on His Shoulders. "For He shall take the throne of his father David and reign over the House of Jacob *for ever*." Revelation speaks of a first and second Resurrection (Rev. 20) and it seems that a great majority of Christians living in the world at the time of the Second Advent might be quite unready for the first Resurrection. In Revelation there is a distinction made between the rewards of the "holy people" and the "righteous people" (Rev. 21 : 11-12). This is further clarified by the parable of the Ten Virgins, *only five* of whom had oil for their lamps, though the other five were also Christians awaiting their Lord. The many religious

sects which study Biblical prophecy are all agreed on this one point, that we are fast approaching this climax to the Ages.

I started my South African Christian Coalition in February 1952, during what was known here in South Africa as "the Constitutional Crisis." It was in response to a deep spiritual urge to assist in the Evangel and it was a Movement intended to penetrate into political spheres which had hitherto remained impenetrable to the spirit of Goodwill, which is one of the foundations of the Christian Faith. The first reaction of both Churches and politicians was one of reticence. The accepted standard was that the Churches "must not interfere in politics." Nevertheless, I believe God guided me at this time, and my Movement by the very strength of the opposition it created, started off a terrific chain of repercussions. At my first meeting on the Parade in Cape Town, I stated that what this country needed was "electric shock treatment," and the electric current must be the Voice of God. The Churches now appear to be on the move and are beginning to acknowledge their responsibility towards the State in these matters, and the politicians are slowly awaking to the fact that they must reconcile their political convictions with their consciences before God. It is a slow and sometimes heartbreaking battle, because undoubtedly the field of politics, as well as that of the Press, is the very best playground for the Devil in his attempt to thwart God's plan. But God does not desert those who seek to proclaim His Truth, and the hardest victories to be won are those most worth while achieving.

One of the objects of this article is to try and explain my reasons for holding to the federal principle in politics. In the first place, I have never been able to see *why* to be "one in the Spirit" necessitated being "one in the flesh," for the very good reason that the human genus receives the Spirit through individual and even racial transmitting stations, and our origin, heritage, culture, language and varying talents must obviously play a part. Our human personalities are conditioned by many national characteristics and customs, and it is natural that we should seek to group ourselves, even in our Churches. There is a common humanity to which I readily subscribe, and though none of us is formed in exactly the same mould yet the same Spirit can pervade us all. Nevertheless, there is a group identity which is quite within the sanction of Scriptures, and this identity contributes to the diversity, interest and pageantry of the human scene.

Speaking entirely practically, inter-racial marriages are

not usually a success, because people who do cross the racial barriers into matrimony find themselves outside their natural social and cultural background. I think it is true of marriages between say Italians and Britishers even, and eventually one partner has to resign his or her self to accepting the national culture of the other. The difficulties must be far greater between Europeans and Asians or Africans. In South Africa, the African is absorbing a great deal of European custom, garb and culture, nevertheless there is a basic national and physical difference. I think it is true to say that the African is adapting European culture to a distinctly new Bantu culture of his own. Perhaps I could explain this better by recounting a certain instance which took place during my recent political campaign for the Cape Western Native seat. At a concert to which I was invited in a small Native township, the artistes sang both Xhosa and English songs, yet the performers adapted their performance to a definite Bantu atmosphere. This was achieved by a natural tapping of the feet and a rhythmic swaying of the body that sprang from a natural disposition to express themselves this way. Moreover a Bantu custom was used which required that all encores should be paid for! When I was asked to address the audience, I bought my time for 2/6! This indication of an entirely unique Bantu national culture should be encouraged. I feel sure that as the different races learn to respect each other's differences and to assess each other's values and contribution they will co-operate in upholding an individual *group* contribution, which is both pleasing to God and man. I think that it is quite within the bounds of Scripture to visualise an eventual Federal Assembly over the whole Christian world, but the Bible *never* infers that there will ever be one large uniform race—on the contrary, it states that there will be “races and tribes and peoples and tongues” who will *unite* in bringing in their glory to God.

Let us turn our eyes to the realities of the present political situation in South Africa, and see how we can help to work out God's plan. In the new Liberal Party which has been formed we must beware of a danger to submerge racial characteristics into a dull uniformity. “Equal opportunity for all civilised people” must be clearly defined, otherwise it will encourage the African to feel that the only civilisation is a European one, and then he will attempt to lose his identity in an entirely European culture. As David Waruhiu of Kenya, the son of the first Senior Chief to be murdered by the Mau Mau, says: “The impact of Western ideas and the breakdown of our tribal life has left a vacuum in the minds of my people.” The African is being pulled over by what he feels is a stronger civilisation, and is in danger of losing his racial heritage and identity. But we must distinguish between European civilisation and Christianity, because they are

not the same. There is much that the African can absorb from European culture which makes him nothing more than a sophisticated heathen. The acquisition of culture and knowledge through University life does not make a person a Christian, and to be “educated” does not mean access into the presence of God. This is an important point for us all to realise. The African university student is in a particularly difficult position because he is fast leaving behind him his past tribal state and is attempting to adjust himself to European standards, a great deal of which is superfluous to his progress. We must remember that the university student eventually leaves this mental sphere and returns to his own fold and community. The advanced African must seek now to adapt his people to a new Bantu culture. The African Churches have a big part to play here in helping the educated African along the correct lines. There is a danger of the whole African race being swept by the forces of mere materialism into the Communist fold. The Communists have a very seductive propaganda for those people who feel themselves to be under-privileged, and they are, in a sense, inter-nationalists. But in so far as I believe that God ordained the division of races, I feel that such a craving to lose one's group identity is entirely wrong. People like to quote the first half of the Biblical passage, “God made of one blood all nations of men for to dwell on the face of the earth” while forgetting the equally important second half “and hath determined the times appointed (indicating a Divine Time Scale) and the *bounds of their habitation*.” This second portion indicates to me that God had a definite say over racial and territorial bounds.

I wonder, sometimes, if perhaps some subconscious knowledge of a Christian destiny laid out for them is not one of the main reasons why the Europeans in this country are so anxious to keep the political power in their own hands? God granted certain nations the leadership, which was not just for domination, but for service. The Communists, with their doctrine of “equal rights” would certainly hand this country over to the other races, if they had their way. The overwhelming force of numbers would secure this. And here we might usefully apply the following Liberal tenet (“the right of every individual to full self-realisation consistent with the rights of others”) to group application. Then it would read: “the rights of any race to full self-realisation consistent with the rights of other races.” This tenet then becomes most significant. The division of land in 1936, giving the Africans their own territorial Reserves was a move in this direction, and it would seem that one day the inclusion of the Protectorates would provide “*lebensraum*” for the African nation on a federal basis. I doubt if we could suppress the forces of nationalism which are working throughout the world. Listen to the words of Mr. G. O. Awuma, member of the

Gold Coast Legislature, which he spoke at a recent MRA Conference. "The tide of nationalism which is sweeping Africa cannot be stopped. If anyone tried to stop it, there would be force of arms. . . another and better way must be found." Frankly I do not see why all races in South Africa should not co-operate to achieve a federal goal without ill-will, *providing we work along Christian lines*. To "love one's neighbour as oneself" also must include the command "Thou shalt not covet thy neighbour's house or his goods."

The position of the Coloured race is perhaps a little more difficult to define. The Coloured feels that his future lies with that of the Europeans, because he has a mixture of European genes in him. Nevertheless, I see a certain racial loyalty developing, and I do not see why eventually the Coloureds should not achieve a status of their own. The present attempt to remove the Coloured people from the Common Roll is undoubtedly throwing them more on their own feet and developing a group consciousness. Presumably the National Party feels that unless they separate them racially now, as a political group they will one day swamp the Europeans, and in that event,

it will not be a question of partnership even, much less leadership. The Europeans may find themselves obliged to hand over the reins of government to the other races. We must ask ourselves if by doing so, we would not be throwing away our God-given heritage, and selling our birthright outright.

I believe that the various Churches as they further seek to interpret the Scriptures in regard to these racial problems will have a greater part to play in influencing politics, and eventually in these matters there must come a "marriage of Church and State."

There is undoubtedly a tremendous "shaking of the nations" taking place today, in the impact of spiritual ideologies on practical politics. "What saith the Scriptures?" will one day soon be the basis for our political convictions. I have the hope and faith to believe that it is dawning on the governments of the Western Democracies that their ultimate obligation is, as it is that of all men who would honour God, to discover and pursue the purposes and plans of their Maker.

JOAN JONKER-FISKE

(*South African Christian Coalition*)

New Books

The Evolution of the Christian year, by A. Allan McArthur, Ph.D. (S.C.M. Press, London: 15/-).

This book is by a minister of the Church of Scotland, and seeks to answer questions raised by the rediscovery of the Christian Year in the Church of Scotland. He displays a profound knowledge of early Christian literature, particularly of the first four centuries of the Christian era. His chapters deal with "Sunday—The Basis of the Christian Year;" "The Evolution of Christmas and Epiphany;" "The Evolution of Good Friday and Easter;" and "The Evolution of Ascension and Pentecost." It is a book that may be read with profit by men of all Churches and practices, and by which they may look afresh at the customs of to-day. For example, Dr. McArthur contends that it was on the Lord's Day, the Day of Jesus the Victor, Jesus the King, and on the morning of that day, that the central common worship of the Church took place. Thus, he contends, the validity of the development of daily celebration of the Sacrament of the Lord's Supper may be questioned.

The volume is a thorough piece of work which is bound to command respect.

R.H.W.S.

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Puritanism and Richard Baxter, by Hugh Martin (S.C.M. Press, London 15/-).

This book is a praiseworthy effort to put Puritanism, to which Britain owes so much, in its historical perspective. It is praiseworthy also for its candour, showing the strength of Puritanism but also its weakness, its successes

but likewise its failures. We see it as a "human" movement, and all the more so because linked with its history we have the life-story of one of its great figures, Richard Baxter. To many in his own day and to multitudes since Baxter has seemed a formidable figure, but we find how youth drew to him and how many lovable traits he possessed. One's heart warms to the man who wrote: "My dear wife did look for more good in me. . . than she found. . . . We are like pictures that must not be looked at too near. They that come near us find more faults and badness in us than others at a distance know."

Many readers of the volume will agree with Dr. Martin's summing up: "It remains true that much that is finest in our national character and tradition was put there by Puritanism—not as it is vulgarly caricatured by the ignorant, but as it really was. Nothing better or happier could happen to our land than a revival of the Puritan virtues, leaving out by all means the narrowness and harshness that disfigured it in some quarters. It is the plea of this book that we should cease to judge Puritanism by its peripheral extravagances—by what someone has called its 'lunatic fringe'—and attend instead to its great central figures and listen to its great affirmations."

This carefully-documented, scholarly and entrancing volume deserves a warm welcome.

R.H.W.S.

All references to South African politics in this issue written to express the views of *The South African Outlook* by O. B. Bull, Lovedale, C.P.